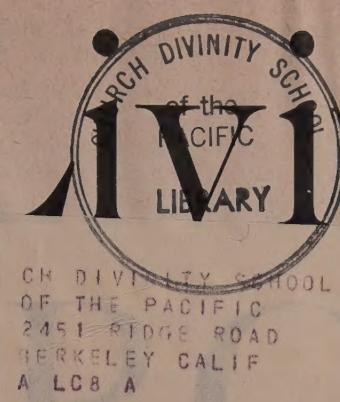


The Living CHURCH



page 7:

Presiding Bishop's
Easter Sermon

page 12:

Parish Manpower:
Retired People

page 14:

Witnesses to the
Resurrection



He is Risen indeed

Picture credit: From a cover of a parish bulletin,
produced by Bede House, Toronto, and distributed
by Peak Publications, Colorado Springs, Colo.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Carillon for St. Luke's, Tokyo

Enclosed are two checks, one for \$100 from Chaplain (Lt. Col.) Albert V. Muray, South Pasadena, Calif., and one for \$200 from Mrs. Malcolm Van Zandt, New York, N. Y., sent to me to initiate a fund of \$4,000 to install electronic carillon chimes in the magnificent tower which crowns St. Luke's International Hospital, Tokyo.

It seemed to me last Christmas time such a movement should be started, that it would be a magnificent good will and "thank you" gesture on the part of the hundreds of American military personnel and their dependents who worshipped in, were married in, and were baptized in lovely St. Luke's Chapel during the 11 post-war years the Church's great medical center was used by the American military.

Today, St. Luke's is rolling again under the able leadership of Dr. Hirotoshi Hashimoto, one of the original staff of the late founder, Rudolf Bolling Teusler. The complete medical services planned by Dr. Teusler are restored.

A set of electronic carillon chimes would play the hymns of Christendom over that vast teeming area of Tokyo which St. Luke's dominates. It would heal many wounds. It would be living witness several times a day of the real meaning of the brotherhood of man.

I earnestly hope your readers — bishops, priests, laity — will recall the names of those who found their Church alive and going in St. Luke's Hospital Chapel in those years, 1945-1955, and that many will want to send nominal contributions to you to quickly round out the \$4,000 fund and make this a reality within this centennial year of the Japanese Church, and the 60th anniversary of the late Dr. Teusler's coming to Tokyo.

Next month the Archbishop of Canterbury himself, alongside the American Presiding Bishop, will be standing under St. Luke's tower on the sixth floor of that great hospital, pondering over the world's great city and its nine million souls — the largest urban missionary challenge to the Church of today.

PAUL RUSCH

Director of KEEP

Tokyo, Japan

Editor's Note: Readers who wish to help install the carillon in the tower of St. Luke's, Tokyo, may send contributions through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis. To fulfill auditor's requirements checks should be made payable to THE LIVING CHURCH RELIEF FUND, and accompanied by a notation: "For St. Luke's carillon, Tokyo" (see page 21).

A Word of Praise

Knowing next to nothing about the inner workings of your magazine, I cannot explain the reasons for what I observe — but it seems

to me very clear that THE LIVING CHURCH has very remarkably improved of late: relevance of content, news coverage, fairness of slant, etc.

This is not meant for the inevitable inference about any prior condition but only as a sincere word of praise for a good and difficult job.

(Rev.) GEORGE F. TITTMANN
Rector, Church of the Holy Spirit
Lake Forest, Ill.

Heresy, History, and Truth

As your editorial regarding "heresy and schism" [L. C., March 15] suggests, the Church has many times had to rethink its pronouncements, as scholarship reveals more truth. St. Paul knew that "we can do nothing against the truth but for the truth" (II Cor. 13:8). No less a devoted Christian than Albert Schweitzer has pointed that out, while showing that "even if it comes in a guise which piety finds strange and at first makes difficulties for her, the final result can never mean injury; it can only mean greater depth. Religion has, therefore, no reason for trying to avoid coming to terms with historical truth."

In our longing for security, we are far too prone to attribute to the writings of Holy Scripture a certain absolutist value, as if God had dictated them to the writers in a manner that He has refused to do since very ancient times. These writers were "inspired" in the sense that they sincerely sought God's guidance; and wrote by the best knowledge and insight that they had. None of them was God, however. They wrote necessarily by the limitations of their times and their information. How, for instance, are we now to think about the Christmas angels going in and out of heaven and about the Ascension? As for making an issue of the matter of the Virgin Birth being essential to Jesus' divine nature, we should remember the many rather crass parallels of such a phenomenon in pagan legends, and not be too certain that God necessarily found this method acceptable. Certainly we ought not have any heresy trials over it.

ALICE S. WOODHULL
Housewife

Buffalo, N. Y.

I would like to ask those who are promulgating the new religion of humanism within the Church three questions.

First, what do you expect to prove by asserting that Holy Scripture and the Church's interpretation of that book is wrong?

Second, is it not extremely unfair to allow and uphold a book entitled *The Episcopalian Way*, when there are thousand upon thousand of Episcopalians who deny the statements of that book?

Third, did it ever occur to you that it is much easier to believe in the possibility of God than in the impossibility of man?

After 40 years of living in the hell of humanism, what a blessed thing to be confirmed in God's holy Church and find my Redeemer there just as the holy Word and the Creed have been proclaiming for these hundreds of years.

BIRNEY LELAND

Stockton, Calif.

After reading the Rev. Mr. Carroll's letter in the March 15 LIVING CHURCH, I can't help

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wondering what the doctrine of the perpetual virginity of Mary has to do with "preaching Christ and Him crucified." In a hard-headed age such as ours it is enough of a struggle to present an apologetic for the central stumbling block of our faith. To make matters such as these an issue is a preoccupation with trivia. If St. Paul had been preaching on this level, we might well have agreed that his message was "unto the Greeks foolishness" for good reason!

My primary concern, however, is in the use of such ideas as "fitness" and "incongruity" to determine the status of doctrine. What is fit or congruent is obviously a matter of historical and social relativity, as evidenced by the use of these standards by the Church of Rome. The notion that a doctrine ought to be established because of its "fitness" is a matter of piety — not theology. On the basis of "fitness" our Roman brethren have argued the Assumption, and are now working toward the acceptance of St. Mary as Queen of Heaven. They may well argue that Mary should be declared "co-savior" with our Lord on the same basis.

The doctrine of perpetual virginity may be ancient, but it is certainly not universal, and the quotation of positive authorities won't make it so. To accept the "tenability" of an ancient doctrine is fair enough, but to argue for its necessary acceptability is repugnant to our Anglican heritage.

(Rev.) RICHARD H. ASH

Assistant Minister in Charge
of College Work, Calvary Church
Columbia, Mo.

Reply from Mr. Dees's Predecessor

Your March 15 issue carries a letter from the Rev. James P. Dees, rector of Trinity Church, Statesville, N. C. Mr. Dees says:

"Your statement that there were 163 communicants here when I came here was based on an inflated estimate by my predecessor, and was not true. There were only 116 communicants here when I came here, and I subsequently revised the number to reflect the truth."

Mr. Dees says he is interested in the truth. I, as his predecessor, am also interested in the truth. I left the rectorship of Trinity Church, Statesville, on October 31, 1954. The last parochial report which I submitted for that parish was as of December 31, 1953. The true communicant figure at that time was 149, and this is the figure recorded in *The Episcopal Church Annual 1955*. There is a 12 month lag between parochial statistics and their publication in the *Annual*.

Mr. Dees came to Statesville early in 1955. Whether he or one of the wardens signed the parochial report of the parish as of December 31, 1954, I do not know. The figure given was 163, and this appears in the *1956 Annual*. This is not my figure. I was not rector of Trinity Church, Statesville, when this report was submitted. Counting the number of communicants is not a matter of estimates, but of simple arithmetic.

What is most interesting is that as of December 31, 1955, Mr. Dees lists the communicant strength as 164. This is the figure given in the *1957 Annual*. Mr. Dees had then been rector almost a year. This is Mr. Dees's own figure — not that of his predecessor.

As of December 31, 1956, Mr. Dees lists the communicant strength as 116. He had then been rector for nearly two years. I think these facts speak for themselves. My only purpose



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in writing this letter is to set the record straight.

I have been a subscriber to THE LIVING CHURCH magazine for 13 years. It is number one on my magazine reading list. I have always found it to be fair and generous in its reporting and editorializing.

(Rev.) RALPH H. KIMBALL

Rector, St. Andrew's Church

New Orleans, La.

from Lambeth last summer and as expressed by General Convention in Miami Beach last fall.

Certainly we should all be ashamed when we fail to "... submit ourselves to all our... spiritual pastors and masters. . ."

(Rev.) JOHN S. MARTIN

Rector, St. Mark's Church

Yreka, Calif.

Anglican Priests

I have read and re-read Fr. Wittkofski's article, "Anglican Ministers Are Catholic Priests," [L.C., January 27, 1952, now available in pamphlet form] and think it to be an excellent answer to the Roman claim that Anglican Orders are invalid. However, I would be very interested to know why, at the moment of consecration, the words "for the office of bishop" and, at the moment of ordination, the words "for the office of priest" were omitted from the English Ordinal (1549-1662) in the first place.

EUGENE BRUESTLE

Camden, N. J.

Editor's Note: Because they were not in the Roman ordinal, from which the Anglican ordinal was derived (and are not there today). They were later put into the Anglican ordinal to controvert the Presbyterian position that there is only one order of the ministry.

(Mrs.) ALISON HOGLE

Housewife, Breadwinner,

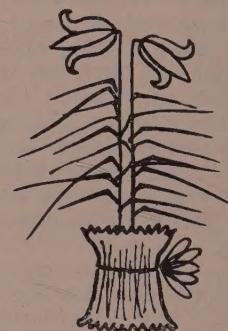
Mother of Three

Texas City, Texas

I would say that Mr. Dees should be ashamed to work against the resolutions concerning racial relations as expressed by bishops of the Anglican Communion speaking

EASTER BLOSSOMS

Easter blossoms, on our altars,
Tell the story of our gain;
God, whose power never falters,
Conquers death to stand and reign.
From His triumph, we inherit
All our hope of happy life;
Paschal tidings of His merit
Vow the end of sin and strife.



On this day of Resurrection,
Jesus, our Redeemer King,
Crushes Adam's insurrection
By His Paschal offering.
Through His Cross and bitter Passion,
He has paid our debt alone.
In that love, which knows no ration,
We are meet to share His throne.

Easter blossoms! shout your story
Of the Father's sacrifice;
Tell of Jesus' death and glory
Who for us has paid the price —
To the Spirit, Love eternal,
May your perfume gently rise.
In this Trinity supernal,
Ours the plunder, ours the prize.

The Rev. JOSEPH WITTKOFSKI

The Living CHURCH

Volume 138 Established 1878 Number 13

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THINGS TO COME

March

- 29. Easter Sunday
- 30. Easter Monday
- 31. Easter Tuesday

April

- 3. Eastern Oregon convocation, to 5th.
- 5. First Sunday after Easter
- Conventions of Oregon, to 7, and Kansas, to 6; convocation of Nevada.
- 6. The Annunciation
- 7. General Synod, Nippon Seikokwai, Tokyo, Japan, to 11.
- New Mexico and Southwest Texas convention, to 9.
- 8. East Carolina convention, to 9; convocation of Liberia.
- 9. Sacramento convention, to 11.
- 12. Second Sunday after Easter
- Salina convocation, to 13.
- 14. Conventions of South Carolina, to 15, and South Florida, to 16; special convention of Bethlehem to inaugurate advance fund.
- 15. Spokane convocation.
- 16. Consecration of the Rev. George L. Cadigan as bishop coadjutor of Missouri, in Christ Church Cathedral, St. Louis, Mo.
- Southwestern Virginia convention, to 18.
- 19. Third Sunday after Easter
- 22. Annual Meeting, U. S. Conference for World Council of Churches, to 24.

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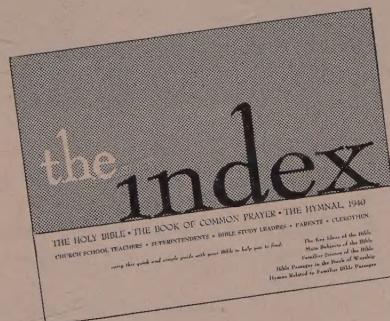
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O ALMIGHTY God, hear thy people, who are this day met to glorify the Resurrection of thy Son our Lord; and guide them on from this festival to eternal gladness, from the exulting joy of this solemnity to joys that have no end. For this is the day of man's Resurrection, the birthday of eternal life; in which we have been satisfied with thy mercy in the morning, in which the Blessed One who cometh in the Name of the Lord, and who is our God, hath shone upon us.

Gothic Missal.

The Living Church

Easter Day
March 29, 1959

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

The Resurrection Life Is Now

not the promise of immortality
waiting beyond the grave, but
the power of God breaking through into the world today

by the Rt. Rev. Arthur Lichtenberger

From the text of an Easter sermon to be preached by the Most Rev. Arthur Lichtenberger, Presiding Bishop, March 29, 1959, on the Episcopal Hour radio broadcast from Atlanta, Ga.

Thanks be to God who gives us the victory through our Lord Jesus Christ." We celebrate a victory on Easter Day, a victory won, not the promise of a triumph. "Let shout of holy joy outburst." Jesus Christ has overcome death and opened unto us the gate of everlasting life. In every sense of the word, then, Easter is a day of celebration. We proclaim the fact of Christ's resurrection, "Fought the fight, the battle won. Alleluia."

And the battleground is very familiar territory to us. It is this actual world where we live and die. In this world God's victory in Christ was won. He tri-

umphed over every enemy of man. The victory, therefore, affects every kind of human experience. It has to do with everything you do, with all you are, with all that goes on in your life. For the Easter faith is our conviction about reality, about things as they are. It is a proclamation, not only about the destination of the Christian's life — where he's going — but about what happens on the way. The fact of Christ's resurrection tells us what God is like and what His purpose is for us and for the world. God has visited and redeemed His people.

But I should like to be specific now and speak, not about the whole wide range of human experience and its meaning to those who believe in the resurrection of Christ, but about one particular piece of it. We're not all equally sensitive to this fact of life and for many of us there are long periods, I suppose, when we scarcely give it a thought. But everyone of us, at some time or other knows this, and then he knows it without any doubt, that there is no permanence in life, no holding on, no possibility of holding on to things as they are. All is transitory, passing. Our lives, therefore, seem to be made up of scattered, broken fragments. It is difficult to see any relationship between these fragments, any pattern.

But, in the face of this fact, we say surely there must be a pattern, there must be meaning to life. If we could only gather it all together we could find its wholeness, and if we could but grasp it firmly, it would not slip from us as do all moments of joy and satisfaction and sorrow. Then the past would not fade and time, in one sense, would stand still, and we could see life's meaning.

In Virginia Woolf's story called "The

Years," Eleanor, who is 70 years old, looks back on her life. "She felt," writes Miss Woolf, "as if she were standing on the edge of a precipice with her hair blown back. She was about to grasp something which had just evaded her. There must be another life here and now. . . . This is too short, too broken. . . . She held her hands hollowed. She felt she wanted to enclose the present moment, to make it stay, to fill it fuller and fuller with the past, the present, and the future, until it shone whole, bright, deep with understanding. It's useless, she thought, opening her hands, it must drop, it must fall."

"This is too short, too broken." But what can we do about it, how connect, gather into one the scattered pieces of our lives. Are not all our experiences like flowers which grow and flourish and then die?

"In the morning it flourishes and is renewed; in the evening it fades and withers."

"The years of our life are three score and ten or even by reason of strength fourscore; yet their span is but toil and trouble; they are soon gone, and we fly away." Psalm 90.

This sense of the brokenness of life, the impermanence of life, is like the shadow of death. We are aware of this not only in our own lives; how evident it seems when we look beyond our own personal experience, when we look outside at communities of people. Take, for example, the course of a nation's history. No achievement in good government, or culture or education or the attainment of liberty, is ever permanently won. And what on the long view has been the history of nations, of civilizations? The rise, the ascent to great heights, when the nation's achievements look quite permanent, and then all is overcome by internal decay or destroyed by the latest wave of barbarians.

But most of all I think, the feeling that life is only a passing parade and therefore of no real meaning, that sense is fed most of all by what seems the appalling and tragic waste of human effort and human life.

For example. A group of people in the community work patiently and carefully for good relations between racial groups and suddenly an incident occurs, there is

"I am risen . . . Alleluia!"

Of William Blake's "Christ Appearing to His Disciples after the Resurrection" [page 6], Dr. Walter Nathan writes:

"The Risen Lord wants the disciples to believe, to touch Him, to know that He is in truth the one who has suffered and died on the Cross, and who has conquered death as He had foretold. His words of greeting bring peace, the peace He has found in the silences through which He has passed. His extended arms want to raise the bowed heads of the disciples. When the others follow the example of the one on the left they, too, will see His face aglow with ethereal light."

violence and bloodshed and the whole situation in the community is changed. The work of years seems to be wiped out. Or to take a different illustration. Parents work and save and sacrifice to educate a son. He is an exceptional person, highly gifted, and just at the beginning of what appears to be a brilliant career he is struck down by an incurable disease.

What does Easter have to do with all this, with this cluster of related experiences, with the sense we all have at times that life is broken and fragmentary, and nothing is permanent, with the feeling that so much we do seems futile and our effort wasted. Is the word of Easter: "Wait a while and all will be well"? Is it chiefly and primarily the conviction about a future life, a life beyond this where all will be gathered up in one piece, when "all shall be well, and all manner of things shall be well"? This note of confident hope is of course an authentic strain in the song of triumph. Christianity is fiercely other-worldly, but it is also fiercely this-worldly. This world is not set over against the world to come — this world shadow, the world to come substance.

What we hear most clearly on Easter Day is this: God in Christ came into this world to redeem the world, to save the world. He came not to destroy the world, but to destroy the power of evil and sin and death. He has opened to us the gate of everlasting life, and by His grace we can begin to live that life now. This, you see, is the resurrection life. It is that life which we can live now in Christ and with Him eternally. This is the power of God breaking through into the world, not the promise of immortality waiting for us beyond the grave. As William Temple wrote, "The Christian doctrine is a doctrine of eternal life, not immortality but resurrection. The difference is profound. The method of all non-Christian systems is to seek an escape from the evils and miseries of life. Christianity seeks no escape but accepts these at their worst and makes them the material of its triumphant joy."

"In the Cross of Christ I glory, Towering o'er the wrecks of time." Through faith we are made partakers of Christ's resurrection beginning now: in this world as it is. For you see, if we believe that Christ died on the Cross and that was the end of Him so far as this world is concerned, then all He did, and all we shall be able to do, will last only as memories and inspirations. But if we believe that God in Christ has overcome death, the death of the body, the death we experience in the loss of our capacities and abilities, the death that lies in change and reversals — if we believe that God in Christ has overcome all death, that He has entered this world to redeem it, then we will believe that no effort for good, no sacrifice, no act of love is ever futile, is ever lost. For all is gathered and used in the purpose of God. A life cut off pre-

maturely, work done for the betterment of people's lives, an act of self-giving in love, an understanding of the truth, these fragments are gathered up in Christ and nothing is lost.

There is one thing more and this is of the utmost importance. God's victory which we celebrate, and in which we share can be ours only when we share in God's work of redeeming and perfecting His created world. We are members of the Church. For what purpose? Not in the first instance for our own benefit. This can only be a by-product for "the man who tries to save his own life shall lose it; it is the man who loses it that will find it." So we must think of our Church membership, of our baptism, of our Bible reading, of our prayers, our worship, all as means to open the way for God to be at work in us and through us in His world. You and I, all of us in the Church, are bound together to care in God's name for the welfare both temporal and eternal of the community in which we live. We are in the Church to serve mankind in God's Name.

This then is the resurrection faith. This is to believe that God has opened to us the gate of everlasting life. In the certainty of this conviction we can say with St. Paul, "Therefore my beloved brethren be steadfast, immovable, always abounding in the work of the Lord knowing that your labor is not in vain in the Lord."

ORTHODOX

Federation Hope

Archbishop James, recently elected archbishop of the Greek Orthodox Archdiocese of North and South America, said in Athens he will seek to bring about a federation of all Orthodox bodies in the two continents. He is to take up his new office in New York some time in April.

He also said he will endeavor to secure more specific official recognition in the United States for the Orthodox Church so

that it will have "the same rights as those enjoyed by Protestants, Roman Catholics, and Jews."

Archbishop James told a news conference that he was well aware of the spiritual and religious needs of his new flock "because I have lived for many years in the United States." He has studied in the United States and also has done pastoral and preaching work here.

In a special message to the Orthodox of North and South America he said:

"I humbly pledge my devoted services to the advancement of my Church, to the renewal of its spiritual life, to the proclamation of its message to the world, to the furthering of its ecumenical relationships and to advancing the cause of Christian unity and co-operation.

"While on the threshold of assuming my new duties and responsibilities, I lift up my eyes toward Him from whom my strength and help come, and I solicit the prayers of all devout Orthodox faithful and of all sincere, Orthodox-loving friends."

Archbishop James was to sail from Cherbourg, France, for New York, on March 27. He arrived in Athens from Istanbul, where he conferred with Ecumenical Patriarch Athenagoras on matters relating to his new work. While in Athens, he had talks with Archbishop Theoklitos of Athens, Primate of All Greece, and with various high-ranking Church and state officials.

The archbishop was scheduled also to visit Geneva, Switzerland, for farewell visits to officials of the World Council of Churches. He has served as liaison representative to the World Council from the Ecumenical Patriarchate.

[RNS]

[Dr. Paul B. Anderson, THE LIVING CHURCH's specialist on Orthodox affairs, reports that Archbishop James' hopes for federation, greater official recognition, and ecumenical unity coincide with similar hopes voiced by Dr. Anderson by the Ecumenical Patriarchate.

Archbishops James (right) and Theoklitos
Wanted: specific recognition for U.S. Orthodox.



B R I E F S

BISHOP HOSPITALIZED: Bishop Penick of North Carolina was admitted to North Carolina Memorial Hospital in Chapel Hill on March 17. He apparently suffered a slight stroke. His condition was described as satisfactory. The bishop is scheduled to retire in June of this year.

▼

DEANS BY THE DOZEN: Cathedral deans will meet at Washington Cathedral May 13-15 for their sixth annual conference. Theme of the conference is "Church and State," and the very (and numerous) reverend gentlemen will hear talks by an assortment of government high brass, including: Senators Chase (R., N.J.) and Monroney (D., Okla.), the Secretary of Health, Education, Welfare, an Assistant Secretary of State, and Justice Frankfurter of the Supreme Court. Also on the list are a labor leader, a journalist, and the Hon. Brooks Hays, former Congressman from Arkansas and president of the Southern Baptist Convention. It is hoped the deans will get a chance to meet both the president and vice president.

▼

AMERICAN CANTUAR? Dr. Charles-Edwards, Bishop of Worcester (Church of England), paying a visit to Bishop Barth of Tennessee, suggested closer relations between Church of England and American Church would be fostered by more clergy exchange. "It would be wonderful if an American would become the Archbishop of Canterbury and the Bishop of Tennessee be an Englishman," he said. Dr. Charles-Edwards was formerly chaplain to King George VI and to Queen Elizabeth II.

▼

COMMENT ON AFRICA: Speaking of the current struggles in Central Africa, Fr. Trevor Huddleston recently told a mass meeting in London, "Shall we never learn that the man we imprison as a traitor is the Prime Minister of his country tomorrow?... There is a total failure to come to terms with African nationalism with its real desire for nationhood."

▼

UNITY IN WAR AND PEACE: Msgr. Engelbertus Lagerway, Old Catholic Bishop of Deventer, began his ecumenical career in the World Council of Churches in 1927. During the war years, he served as mediator and contact man between Protestants and Roman Catholics to form a united front to help those hiding from the enemy occupying the Netherlands. He sheltered many such fugitives in his own home. When peace came, he represented the Old Catholics on the Inter-Church Aid organization, serving until 1955. He was a noted writer and founder of the "Oud Katholieke Museum" in Utrecht. On March 13, Bishop Lagerway died in Utrecht at the age of 19, much honored and much beloved.

40 CHILDREN FLEE FIRE: Fire broke out during an afternoon Lenten service for children at the Church of St. Matthew and the Redeemer, South Boston, Mass., on March 4. One of the children noticed smoke, while the rector, the Rev. Douglas Batten, was leading them in prayer. All of the more than 40 children were immediately led to safety, but even speedy action on the part of the fire department could not save the wooden church buildings. St. Matthew's, dating back to 1777, is said to be the first Episcopal church in New England built entirely from American funds. The original building was destroyed by fire in 1872. The recent fire apparently started in the heating system. Total damage estimate: \$100,000. Services are being held temporarily at Grace Church, South Boston.

▼

CIVIL DEFENSE TRAINING: The seventh in a series of courses on Civil Defense Religious Affairs will be held May 18 to 21. Location (and also address from which more facts are available): Office of Civil Defense and Mobilization, Battle Creek, Mich.

▼

CHURCH POLITY: Annual Priests Institute, sponsored by Midwest Regional Committee of the ACU, is on American Church Polity. Attendance this year is open not only to clergy but to chancellors of midwest dioceses and to other interested laymen. Institute will be April 6-9 at De-Koven Foundation, Racine, Wis., from which more information is available.

▼

TWO FOR PAT: Irish Anglicans observed St. Patrick's Day with a pilgrimage to historic sites connected with the saint's life, including the Cathedral of Downpatrick. Earlier in the day, John Cardinal D'Alton had presided at mass in the Roman Catholic cathedral nearby. Both Roman Catholic and Anglican spokesmen denied existence of any ill-feeling between their Churches, and both went on to advance their special claim to the mantle of St. Patrick.

▼

CHARITY VERSUS DIVISION: After he delivered a lecture recently, Lutheran theologian Oscar Cullmann found a bank note wrapped in a piece of paper in his pocket. Scrawled on the paper were the words, "From a Catholic monk for a poor Protestant in Rome as a symbol of Christian solidarity." This was a response to Dr. Cullmann's long-proclaimed argument that Protestants and Catholics should give money to each other's poor as a means of bringing Christians into unity. The monk's gift, Dr. Cullmann reports, was forwarded to the dean of a Waldensian seminary in Rome. When the Waldensian students heard about it, they took up an offering and sent it to the abbot of a cloister in Rome with the request that he give it to someone in need.

Continued on page 10

EPISCOPATE

Continued from page 9

sota in 1957. In both Minnesota and New York State he has been an officer of the Council of Churches and of various community organizations.

World Visit

by the Rev. W. C. R. SHERIDAN

Bishop Mallett of Northern Indiana is currently on a world-wide visit within the Anglican Communion. It all started when the Presiding Bishop of the Nippon Seikokwai, the Most Rev. Michael Yashiro, invited him as his personal guest to the Japanese Church's 100th anniversary celebration this spring [see page 2].

Bishops in other Provinces learned of Bishop Mallett's trip and requested him to make visits and addresses in their jurisdictions. Leaving New York by air, he first flew to Spain to visit the Spanish Church, where he had been a co-consecrator of Bishop Molinas. Next stop was a brief visit in Constantinople with the Patriarch, His All-Holiness Athenagoras I.

Bishops in India, Burma, and Ceylon — as well as Hong Kong and Singapore — have scheduled speaking engagements for him. After leaving Japan, Bishop Mallett will visit briefly in Manila and Honolulu (he is to visit the Sisters of the Transfiguration there, being a bishop-associate of that Community).

Mrs. Mallett accompanies him on the all-air journey around the world. The bishop is due back in South Bend, his see city, on April 24.

PUBLIC AFFAIRS

Sheriff's Telegram

Bishop West of Florida has sent a copy of this telegram from the Orange County, Fla., sheriff to all his clergy, warning them to be on the alert for a man attempting to obtain money:

"Unknown subject, obtaining money under false pretenses from Catholic and Episcopal parishes. Fr. Farrelly, St. James' Catholic Church, Orlando, received faked long distance call February 4 from unknown subject purporting to be a Catholic priest from Conyers, Georgia, advising that Monsignor Comber was in spiritual and financial difficulty and desired Fr. Farrelly to help. Fr. Farrelly asked the caller the name of the Abbot at Conyers, Ga., and was given the wrong name and then Fr. Farrelly notified Sheriff's Office, Orange County, and surveillance was set up at St. James' Church, but subject did not show. Fr. Farrelly has notified Catholic parishes Orlando vicinity this *modus operandi* and has learned that similar ruse obtained \$600 at Coral Gables, Fla. Unknown subject described white, male, 40 years, 5' 8", dark hair balding on top, medium build, civilian clothes. Similar attempt made at St. Jude's Church, St. Petersburg. On March 1 unknown subject using name of Fr. Dunstan, St. Luke's Episcopal Church, Orlando, telephonically

contacted Fr. Copeland, St. Stephen's Episcopal Church, Coconut Grove, Miami, stating had person in dire need and would send intermediary to pick up whatever financial assistance Fr. Copeland could spare, thus obtaining \$60. On March 4, about 2 p.m., unknown subject used same name, Fr. Dunstan, on Frs. Butler and Ricker, Church of the Redeemer, Episcopal, Sarasota, Fla., and Fr. Ricker and his secretary can furnish description. Fr. Dunstan has notified Episcopal parishes from Ocala south of this *modus operandi*. Neither Fr. Farrelly nor Dunstan have suspects.

All stations notify principal Catholic and Episcopal Churches to be on the alert for this unknown subject.

"Dave Starr, Sheriff, Orange County."

DRAMA

New Understanding of the Passion

The century-old parish of the House of Prayer, Newark, N. J., marooned in a downtown neighborhood, is reported to have been revitalized by its production of Dorothy Sayers' Passion Play, *The Man Born to be King*.

The last four acts of the play were enacted on March 13 and Passion Sunday. It was to be repeated on Palm Sunday evening, with a showing of the first three acts on Good Friday evening, and the altar service for Easter Even as the conclusion. The cast of 60 characters was found in a congregation last reported to have 111 communicants.

The rector, the Rev. Edd Lee Payne, in addition to assisting his wife, the former Mary Catherine Bridgeman, in directing the play, also portrayed Judas. Jerusalem-born Mrs. Payne is the daughter of the Rev. Canon Charles T. Bridgeman, now of Trinity Parish, New York, who, on the basis of his 20 years of Church service in Jerusalem, was technical adviser for the play.

Fr. Payne said the rehearsals, begun in prayer and kept on a high spiritual level by periodic corporate communions, brought to the people an experience so worthwhile that it made little difference whether they ever shared their new understanding of the Passion with the public. As it was, tickets were sold out long before the performances.

HAGIOLOGY

Mississippi Saint?

The wife of a 19th century rector of Trinity Church, Natchez, Miss., may be canonized by the Roman Catholic Church. In 1836 Cornelia Connelly founded the Roman Catholic Order of the Holy Child in England. Her own children were placed in an orphanage. Some years ago the machinery was set in motion to proclaim her officially a saint.

This winter the Rev. James Walsh, S.J., as "postulator" examined the old records

of Trinity Parish, of which the Rev. Pierce Connelly was one time rector and where two children were born and baptized as children of the Anglican priest and future Roman Catholic nun and candidate for sainthood.

The present rector, the Rev. Louis O'V. Thomas, says, "It was an interesting visit."

EDUCATION

The Hodgson Lectures

The Rev. Canon Leonard Hodgson, D.D., and his wife, plan to sail for England shortly after Easter.

Dr. Hodgson, former regius professor of divinity in the University of Oxford, was English lecturer at Berkeley Divinity School, New Haven, Conn., for the first semester of the current academic year. During his stay at the seminary he delivered the Mary Fitch Page lecture on God and the Bible, taught systematic theology, and gave an elective course in contemporary theology. His Gifford lectures, published in two volumes titled *For Faith and Freedom*, were studied in the latter course.

Before leaving for England, the Hodgsons went to California where Dr. Hodgson lectured at CDSP, the School of the Prophets, and Stanford University.

During most of March he lectured at the Episcopal Theological Seminary of the Southwest in Austin, Texas. He also gave the Whitman Lectures at Nashotah House, and spoke at the College of Preachers, ETS, and Yale Divinity School.

The Negro in the Ministry

A Consultation on the Negro in the Christian Ministry was held in Seabury House, Greenwich, Conn., March 6-8, 1959. This consultation was sponsored by the Department of the Ministry of the National Council of Churches, and was underwritten by the Lily Endowment Foundation.

The theme of this consultation centered around the recruiting, training, and placement of Negro ministers in the U.S.A.

Among the leaders were Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., Dr. Harry V. Richardson, dean of Gammon Theological Seminary, Atlanta, Ga., and the Rev. Oliver Nelson, of Yale University.

One of the most interesting features of this consultation was a description of the proposed Interdenominational Theological Center, by Dr. Harry V. Richardson.

It was an interdenominational meeting with 77 ministers in attendance. About two-thirds of these were Negroes. Three Episcopal priests participated: The Rev. Dr. Charles L. Taylor, former dean of the Episcopal Theological School, Cambridge, Mass., the Rev. Joseph H. Nicholson, rector of All Saints' Church, St. Louis, Mo., and the Rev. Tollie L. Caution, executive secretary of the Division of Racial Mi-

AROUND THE CHURCH

An official delegation from the **diocese of Chicago** visited the **Republic of Costa Rica** from March 9 to 18 to see the work which the Church is doing in this small but progressive Latin American country. Members of the delegation were Mr. and Mrs. Jonathan Pugh, Western Springs, Ill., Mrs. Bardwell Smith, Lake Forest, and Mrs. Sterling Beckwith, Chicago.

Supervising the delegation while they were in Costa Rica was **Bishop Richards of Central America**.

After five days in San Jose, they toured the province of Limon stopping at missions and other communities along the railroad line between Puerto Limon and San Jose.

Christ Church, a mission congregation in **Passaic, N. J.**, was organized in 1928 to minister to **Italian-speaking Episcopalians**. The need for such a language segregation having practically disappeared in the past 30 years, the congregation has dwindled by attachment of members to nearby parishes. The people of Christ Church have now been commended to neighboring parishes, the mission closed, and the property sold.

A fund is being created by Bishop Lickfield of Quincy, to be known as "**The Bishop Essex Memorial Fund for Seminarians**." The income of this fund will be used to assist men from the diocese of

Quincy in seminary. As a memorial to Bishop Essex, who died in February [L.C., March 8], an appeal has been sent to all the churches for contributions from all members to the bishop's memory. Contributions may be sent to the Diocesan Office, 2174 Maine Street, Quincy, Ill.

A talk on **euthanasia** had been scheduled for discussion at **Quintard House**, which is operated by the Episcopal Church for those in the **University of Tennessee** medical units. A student, preparing a bulletin on the talk, spelled it out "Youth-in-Asia."

Youth advisers of the fifth province will meet for a three-day **conference** at the Bishop McLaren Center, Sycamore, Ill., April 6 to 8, under the chairmanship of the provincial adviser, the Rev. Canon Charles R. Leech, director of Christian education for the diocese of Chicago. The meeting, held after an interruption of several years, will be devoted to a thorough canvass of the state of church programs for young people in the several dioceses and to planning for provincial cooperation in the year ahead.

There is high hope that this scrutiny of the provincial scene will be productive of real profit to those entrusted with leadership in this critical field. [See page 15 for Inside the Parish discussion of the Church and its young people.]



norities of the National Council of the Episcopal Church.

Construction of the 10-acre Atlanta campus of the I.T.C. is expected to begin in the very near future. The General Education Board of the Rockefeller Foundation and the Sealantic Fund have promised the money for construction and \$750,000 additional for endowment funds, providing the I.T.C. raises \$250,000 from other sources for the same purpose.

The new school will embrace Gammon Theological Seminary, Morris Brown College, Morehouse College, and Phillips School of Theology (all in Atlanta except Phillips, Jackson, Tenn.) and its supporting denominations will be Methodist and Baptist groups initially.

A college center, under the supervision of the Rev. Warren Scott, has been established in Atlanta, Ga., to serve the cluster of colleges in that area. Fr. Scott works in collaboration with the authorities in these schools. However, the Episcopal Church has no part in the Interdenominational Theological Center thus far, according to Fr. Scott.

NATIONAL AFFAIRS

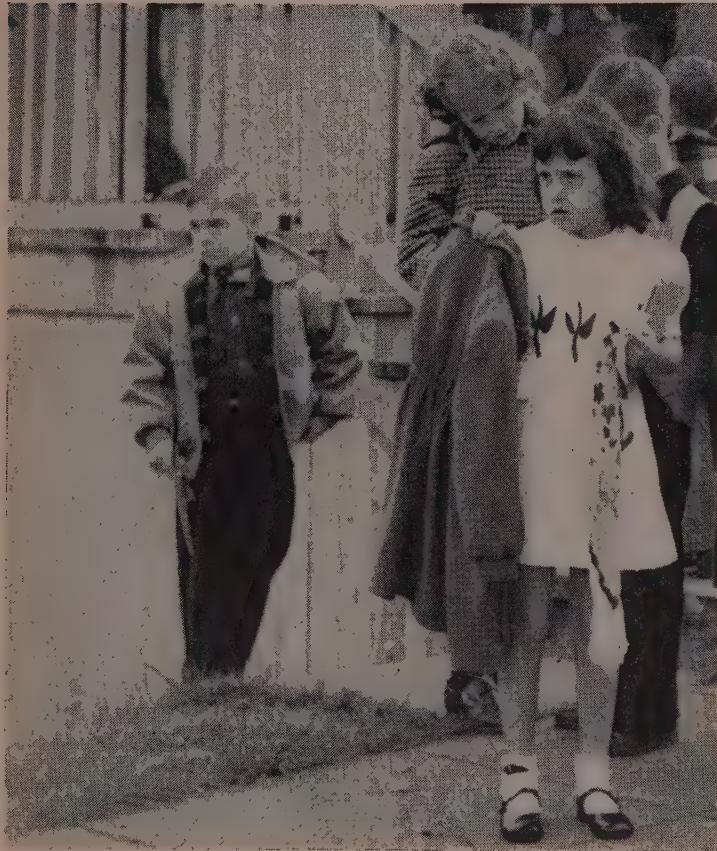
Christian Amendment

Two Democratic and two more Republican Congressmen have introduced resolutions proposing adoption of the "Christian Amendment" to the Constitution. Two other Republican congressmen had previously introduced the amendment. This, according to RNS, is the largest bipartisan support the proposal has received in the decade it has been before Congress. The amendment would add to the Constitution a provision declaring: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God." It would give Congress power to provide an alternative oath for citizens "whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

In preparation for the demolition of its present outgrown library quarters and construction of its new library building, the General Theological Seminary in New York City has started to store some of its rare book treasures. In an operation that started early in March, over 500 packing cases of books already have been placed in storage. The books will remain there until the new building is completed sometime in 1961. Storage company employees are here shown carrying off some of the cases. Each book is carefully wrapped in waxed paper and bound in corrugated cardboard before being packed in the boxes. Every safeguard is being taken to protect the priceless collection of literary treasures. Construction of the new library will begin this summer, according to a recent decision of the seminary's trustees. Of the \$3,500,000 needed for the planned construction, \$1,825,000 had been pledged as of March 16.



RNS



We don't seem to know how to keep busy or happy without the job we had looked forward to giving up! This problem can be solved, and the parish benefited, by employing the skills of retired persons, such as retired schoolteachers, who can work on Sunday school material. Retired persons might also help by caring for the children of parish families when the mother must work.

RETIR
a
MORE

by Fred Lee Preu

**A parish survey of
all retired members
may turn up
a great reserve
of skills**

Social welfare and other institutional groups are aware of the problem of the retired person, faced with many more years of existence but with no interests or hobbies. Most of us want to quit work and take it easy, yet we find that taking it easy — with our arms hanging down at our sides — is not as easy as it appears. We don't seem to know how to keep busy, or happy, without the job we had looked forward to giving up! The purpose of this article is to show that retirement opens new doors of opportunity for happiness and usefulness. And that the retired person's happiness and usefulness can be found best in the Church — working for God!

What can the Church do to meet the needs of well and active retired persons who have no special interests or hobbies? Does it make sense to say that if a person has earned a living for 25 or more years before retirement, the skills he used to earn a living are still there and of great potential value to the Church? It certainly does.

Every man or woman who retires, retires from *something*. The person who has been a candlestick maker, nurse, lawyer, schoolteacher, doctor, electrician, newspaper man, radio repair man — the list is a formidable one if the many occupations at which we earn our bread are included. So far as the Church is concerned these functions are "special and essential." A survey should be made by each parish of all retired persons who are active and able, with particular reference to the skills they used during their years of employment.

How can a church organize those talents, not only to assist the retired person, but also to benefit the individuals in the parish?

From the standpoint of a retired person who now has hours and hours each day with "nothing to do," it is essential that he or she be given something to do on a regular basis. Not a time-clock-punching job, but a required task to be performed daily, and to be performed as a service, not as a necessity.

If there really is a person who earned a living and exercised no skill, a church can give him a job, too! Not many churches are open all day long and all evening. Every church, whether neighborhood or downtown, should be open for its people to visit whenever the spirit moves; whenever a quiet prayer in church is needed to calm down emotions stirred by the harassments we all experience. The retired person can be there for a regular

period and pay full attention to the people who come, and by sharing the task at two or four-hour intervals, several retired persons could keep the church open much longer than with a full time sexton.

One or more retired persons can open the church early in the morning, and stand by on a regular schedule all day and evening. They can tell people about the church, its services, its programs, and do particular chores like closing after the various groups that use the church or parish hall, or serving as monitors or chaperons to young people. The retired persons can develop new tasks, new services.

With an open church, a group of retired persons could arrange to conduct meditations or Morning and Evening Prayer throughout the day and evening. Let's assume the rector gives Holy Communion every morning at 7 or 8 a.m. The retired persons could develop morning and evening prayer services and tell neighborhood people about them. A good schedule might be, for example, at 10 a.m., noon, 4 p.m., and 6 p.m. depending on the habits of the congregation. Without broadening the possibilities of this simple idea, let us go to another type of person.

Any church which has a retired schoolteacher on its rolls should be especially thankful. A few of the things a retired schoolteacher can do are: Develop Sunday school material not now available; summarize material for the use of teachers; mimeograph special material for children in Sunday school; edit a weekly bulletin for the church or for any one of a number of groups; develop adult education classes; develop special classes for children during the week; help to teach confirmation classes.

Professional people are extremely valuable to a congregation. Retired doctors, lawyers, architects, engineers, have special skills that can be used by a church much more frequently than one can imagine — even on a regular basis, with daily hours for the retired person to meet. Professional ethics are no problem because a retired physician or lawyer will *not* be expected to give free treatment or advice in medicine or law! What these persons can do, is make themselves available to the rector on a regular basis to help him in dealing with persons who need disinterested advice. Discussion with these retired persons may lead to recommendations that active physicians or lawyers be consulted, but their role in assisting the rector would be as intelligent, skilled human beings trying to share another's bur-

Continued on page 19

Proclaim The Victory!

The Christian gospel is good news.

It is good because it declares that beyond all defeats, beyond all sin, beyond death is the triumph of life in the risen Christ.

It is news because in each generation each individual Christian must discover for himself the truth of the victory.

The mission of the Church in every age is to proclaim the gospel in such terms as to win the hearts of men to faith in that victory.

The leaders of the Church, from New Testament times on, have had the special task of witnessing to the facts upon which the faith in victory rests.

Indeed, the task of being a witness to the Resurrection of Christ is the main item in the job description of an apostle. When the Church was faced with the task of finding a replacement for Judas, Peter said: "One of the men who have accompanied us during all the time that the Lord Jesus went in and out among us . . . must become with us *a witness to His Resurrection.*" So also St. Peter described his own role in his defense before the Sanhedrin, and in similar terms St. Paul explained his calling to King Agrippa.

The successors to the Apostles, the bishops, are first and foremost the accredited spokesmen of the Church, the bearers of its continuing witness to the facts upon which she and we must base all our hopes. In this most essential function of their office, they do not have to be theological pioneers, subtle philosophers, or brilliant dialecticians. They are not bearing witness to what the best minds have speculatively thought about Christ but to the mighty facts the Church knows about Christ and His mighty acts.

We are not for a minute suggesting that bishops should spend their time thundering anathemas against heretics from their episcopal thrones. But they do have the responsibility to reassure the faithful when the Gospel is attacked or distorted — especially when the attacks come from within the Church.

Thirty-five years ago, the House of Bishops was confronted by documents revealing widespread concern among the laity about such attacks and distortions. The House voted unanimously to issue a firm statement in the form of a Pastoral Letter declaring, in part:

"To deny, or treat as immaterial, belief in the Creed . . . is to trifl with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. . . . Objections to the doctrine of the Virgin Birth, or to the bodily Resurrection of our Lord Jesus Christ, are not only contrary to the Christian tradition, but have been abundantly dealt with by the best scholarship of the day. . . . The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that

the Jesus of history is none other than the God and Saviour, on whom and on faith in whom depends the whole world's hope of redemption and salvation. So far from imposing fetters on our thoughts, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisitions, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that makes us free."

Some such statement as this was requested from the House of Bishops last October in an open letter signed by some 4,500 Churchmen. The bishops declined to issue such a statement.

Presiding Bishop Lichtenberger has said that he does not think the open letter was the way to go about dealing with this matter. We do not presume to try and read his mind on this question, but three significant differences between the 1958 open letter and the 1923 memorial from laymen, which did get a response, are worth mentioning.

(1) The 1923 memorial apparently spoke for a small group of influential laymen, while signatures for the 1958 open letter had been solicited en masse.

(2) The 1923 memorial presented the problem in terms of the known fact that disavowals of credal statements had been made by many Church spokesmen. It was a general comment, not an indictment of individuals. The 1958 open letter, on the other hand, began with specifications against two individuals, though it did, in the end, ask only for a general statement in support of the factual accuracy of the Creeds.

(3) The 1923 memorial was presented to a meeting of the House of Bishops between General Convention years, while the 1958 open letter was presented to the House during a General Convention session.

On point one, the significance of mass-circulated petitions is questioned by some Churchmen, and doubts have been expressed as to whether signatures gathered in this fashion necessarily represent real concern on the part of the signers. Americans, it is claimed, are chronic petition-signers and not always careful to read the petitions they sign. Whatever truth there may or may not be to such claims, we feel strongly, on the basis of correspondence and conversation with a great many Churchmen, that the concern which the petition states is, in fact, widely felt. A significant number of Churchmen are worried, and we hope that the bishops will accept this as proven and respond accordingly.

On the second point of difference, we think the 1923 memorializers were wiser than their 1958 counterparts. To begin a request for a reaffirmation of the faith with an attack upon individuals is to confuse the issue. If charges were to be made against individuals, they should be made to diocesan authorities, for it is the diocesan courts and the bishops (as diocesans, rather than as members of the House of Bishops) who would be concerned with such individual cases. We think it very likely that the House of Bishops was inhibited from acting positively by the feeling that such action committed them to a condemnation of individuals not presented for discipline and not given

opportunity to defend themselves.

On the third point above, the bishops at Miami Beach were meeting as one of the two houses of General Convention, rather than strictly as a council of bishops. Questions taken up in such an atmosphere tend to have the character of "business" and have to be dealt with in the midst of financial appropriations and legislation. To take up such a matter at a meeting of the House of Bishops by itself, as was done in 1923, places it in a better setting as an exercise of the pastoral and witnessing office which peculiarly belongs to the episcopate.

We would suggest to Churchpeople, whether they signed the open letter of 1958 or not, that they express to their diocesans or to the House of Bishops such concern on this question as they may feel, and we suggest that their expressions take a form which shows the reality of their concern more unchallengeably than does a mass-circulated petition.

We suggest that the case for a House of Bishops' statement be divorced from specific criticism of individuals. The fact that anti-creedal statements are made by clergy hardly needs documentation; it is certainly within the area of episcopal notice. A call for reaffirmation of the faith is only weakened by coupling it with indictment of individuals before a body which is not a court of competent jurisdiction.

We suggest to the bishops that they give their pastoral attention to a real need and a real concern among their flock, and that they affirm no less explicitly than did their predecessors of 1923 the importance of the Creeds as the factual basis upon which the Faith rests.

We call for no heresy hunts, no hounding of individuals.

But we do call for a firm reassertion, by the official witnesses to the mighty acts of Christ, that unyielding loyalty to these acts is still the Faith of the Church.

"If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life we who are in Christ have only hope, we are of all men most to be pitied." (I Corinthians 15: 17-19)

So St. Paul commented in reply to those who said that resurrection from the dead was impossible. He continued: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as in Adam all die, so also in Christ shall all be made alive."

This is the good news which the Church is proclaiming to the world at Eastertide. With the greatest tenderness and gentleness toward those who cannot make this robust affirmation, let us make clear that the Church is as sure of it now as the Apostles were 1900 years ago.

Inside the Parish

by the Very Rev. Wm. S. Lea

Young "Drop Outs"

Many thoughtful people throughout the Church are disturbed about the large number of young people who gradually drop out of the life of our parishes. High school graduates are dropping out of Church activities in such large numbers that the youth department of one large denominational board has issued a special statement. In some places this seems to be true of senior high school students as well, and it may be that, as someone has put it, "the program involving older youth is the weakest link in the Church's ministry." This surely is a challenge to the parish.

The number of those who do leave the active life of the parish after high school is indeed alarming, and most of the clergy to whom I have talked are troubled about it. In those colleges where we have active Canterbury clubs and able chaplains at work the situation is different. Here, on the college campus, is one of our great opportunities for evangelism of a vital nature and this developing program throughout the Church is most encouraging. But many of our young people do not go to college. Many of these — too many — we lose.

Several reasons are given for this situation: Perhaps we have not made adequate provision for these older young people to take a meaningful part in the adult

life of the parish, and since they do not quite fit into the high school groups or the more adult groups, they feel left out of things. Some of our young people go to colleges where the Church is not actively at work, and others leave home and find it hard to adjust to Church life in a new place. Each one of these young people is developing a sense of independence and this means for many of them the giving up of the old patterns of habit which were part of their life at home. This is further complicated by the large number of young people who go immediately into the armed services after high school.

The problem, then, is real. The answer may not be so easy to articulate. There is no one answer, nor any set of answers which fits every situation. Here are some suggestions, however, which have been found useful: For one thing, the parish must provide meaningful opportunities for its older young people to participate in parish life. Another responsibility which is ours is to follow our young people wherever they go — into the business world in another city, into the armed services, or to college — with letters and with a continuing concern. This means writing to the clergy in the places to which they move, it means sending them the parish literature, and it means personal letters and some recognition when they return. Yet another responsibility is for the parish to be alert to the new young people who move into the town, and to seek them out and maintain contact with them until they are a part of the parish life.

We shall write more about this later, but let this suffice to present the problem and to suggest the beginning of some answers.

NEWS

Continued from page 11

NEWARK

Eight Archdeacons

Eight archdeaconries, instead of the former two, have been set up in the diocese of Newark. They are marked off for the most part by county lines. Laymen's work will be rezoned to fit the new plan, and it is also intended that districts of the diocesan Episcopal Churchwomen will be realigned. Each of the archdeacons will receive an expense allowance of \$300 a year. Appointed by Bishop Stark, the diocesan, for three-year terms were:

Warren and Sussex: the Ven. Revere Beasley, vicar of St. Mary's Church, Belvidere; Morris (including Summit): the Ven. George E. Rath, rector of All Saints', Millington; Passaic: the Ven. Chester E. Falby, rector of St. Agnes', Little Falls; Essex: the Ven. Welles Royce Bliss, rector of Grace, Nutley; Hudson: the Ven. Sydney Edmund Grant, rector of Trinity, Arlington (a reappointment); Newark: the Ven. William Macbeth, rector of St. Mary Magdalene, Newark; East Bergen: the Ven. Charles A. Mosby, vicar of St. Andrew's, Harrington Park; West Bergen: the Ven. Richard N. Pease, rector of Grace, Rutherford.

The former archdeacon of Newark, the Ven. Canon William Oliver Leslie, Jr., is now archdeacon for missions as well as canon missioner.

Other Newark news:

Bishop McAdie, suffragan, spoke at the clergy conference (at which the archdeacons were announced) of the earnest wish of both Newark's bishops that some of the clergy would permit scheduling of confirmation on week nights to take off the pressure of Sunday appointments, now often three a day for each bishop.

Canon Injured

One of the canons of Newark's Trinity Cathedral, the Rev. Richard C. Williams, was injured in an automobile accident early in March. He was hospitalized with a fractured collar bone, ribs, and hand, but his condition was favorable to early release from the hospital.

RADIO

Episcopal Hour

Presiding Bishop Lichtenberger launches the 10-week 14th annual *Episcopal Hour* on Easter Day [see page 7] over 350 radio stations across the country and the Armed Forces Network, which circles the world.

Bishop Bayne of Olympia speaks on the weekly *Episcopal Hour* from April 5 through May 31. He is recognized as an authority in the field of the family, marriage, and the social and economic life of the nation.

Episcopal Hour music is furnished by the choir of St. Thomas' Church, New York, N. Y., composed of 10 men and 40 boys, seven-to-13 years old. The boys

are full time students in St. Thomas' Choir School.

Produced by the Episcopal Radio-TV Foundation, Atlanta, the *Episcopal Hour* is part of the year-around Protestant Hour which offers successively programs of the Presbyterian U.S., Methodist, United Presbyterian U.S.A., and United Lutheran Churches. Hour of broadcast varies from city to city, and the Foundation recommends that Churchpeople check their parish bulletin or local newspapers for time of local broadcast.

NORTHWEST TEXAS

"Look to Ourselves"

Need for candidates for the ministry and need for increased effort to minister to college students were emphasized at the first council of the new diocese of Northwest Texas (formerly the missionary district of North Texas).

The meeting was held at St. Mary's Church in Big Spring.

Bishop Quarterman, the diocesan, reminded Church members of the area, "We must look to ourselves rather than to others" for clergymen.

Bishop Quarterman, in his address to the council, also urged that missionary work be done among students at Texas Technological College in Lubbock and at West Texas State College in Canyon.

The bishop said, "We are living, fortunately, in a growing area of this country. Such advantage lays upon us increasing responsibility for the advance and outreach of the Church. Such fulfillment is largely dependent on us."



St. Thomas' choir boys.
Music to circle the world.

INTERNATIONAL

IRELAND

Service, Not a Circus

by the Rev. CHARLES GRAY-STACK

Once more, on the hill that towers above Armagh, a new prelate has been set over the most ancient and historic see of the Anglican Communion — the Most Rev. James McCann, who, on March 12, was enthroned as Archbishop of Armagh and Primate of All Ireland. (Dr. McCann has been Bishop of Mearns since 1945.)

St. Patrick's Cathedral, Armagh, stands on the hill made holy by St. Patrick's choice of it for his cathedral. The hill is completely occupied by the Church of Ireland. On it stand the houses of "Vicars' Hill," once occupied only by vicars choristers [the clergy and laymen who are members of the cathedral choir] and still in the possession of the Irish Church, a fine Georgian rectory with a dreadful Victorian porch, a church house, and a fine public library founded by a former primate.

The primate was enthroned according to ancient usage. The forms that have been used in recent years seem to have been invented by Victorians, who loved to say, "In the Name of the Father, and of the Son, and of the Holy Ghost." In an earlier age people were more interested in the "real, actual, and corporal possession of the said archbishopric . . . with all its rights, jurisdictions, and prerogatives."

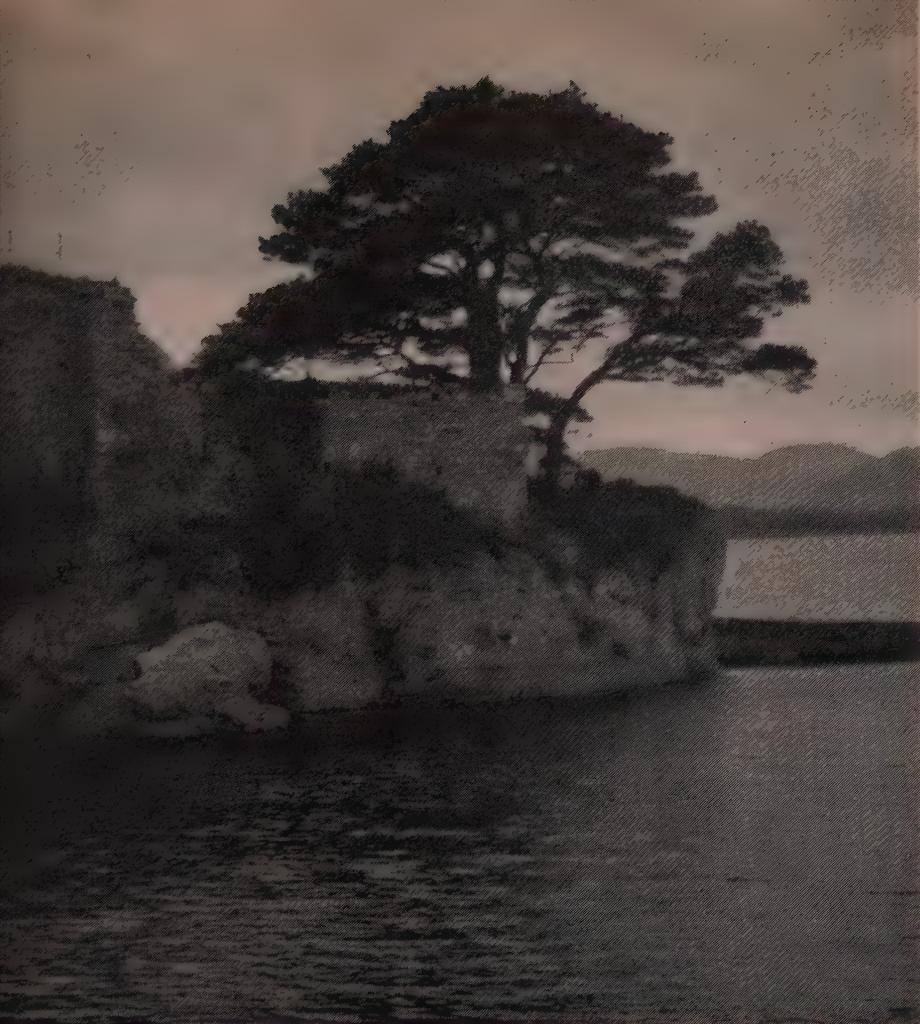
The television cameras were permitted to follow His Grace only as far as the west door of the cathedral. As for the proceedings inside, the dean insisted: "We are going to have a service, not a circus. When the door was opened in response to the primate's knocking, the chapter led His Grace up to the sanctuary, preceded by the new Cross of Armagh. He was seated north of the altar. After the singing of the hymn, the mandate of the House of Bishops was first exhibited and then read by the deputy for the metropolitan registrar. The primate then "prayed" to "be duly inducted, installed and enthroned." Before this could happen the dean addressed him:

"You, Most Reverend Father, shall solemnly declare . . . that you will studiously procure to be observed and kept the ordinances, rights, and liberties of this cathedral church and diocese."

After the primate had promised this "as I shall answer the same to Almighty God," the congregation stood and the dean "conducted the archbishop to the archiepiscopal throne" and said:

"In the Name of God. Amen."

"I, Henry West Rennison, master of arts, dean of the Cathedral Church of St. Patrick, Armagh, in obedience to the mandate of the House of Bishops, do hereby induct, install



Publishers' Photo Service, N. Y.

Ireland: Most ancient see of the Anglican Communion.

and enthroned you, Most Reverend Father in God, James, by Divine Providence Archbishop of Armagh in the archbishopric and office of archbishop."

The blessing of the primate by the dean:

"May the people honor thee. . . . Be thou worthy, just, patient, sincere as an angel and messenger of Christ. May God be thy Father and the angel of God protect thee. Be the Church thy mother and the apostles thy examples."

HUNGARY

The 1956 Revolt

A top official of the Hungarian Reformed Church says that "the time has come for leaders of the World Council of Churches to admit their mistake" in "interfering" in the affairs of Hungary at the time of the 1956 revolt. Bishop Elemer Gyory of the Trans-Danubian District spoke thus at a district assembly after having consecrated the Rev. Stephen Szamoskozi, former Senior of the North Presbytery, as Bishop of the Danubian District.

Bishop Gyory's demand recalled an appeal in which the World Council, shortly after the abortive revolt, called on "powerful nations to remove the yoke which

now prevents other nations and peoples from freely determining their own governments and form of society."

The appeal, made public at the New York offices of the World Council, was signed by Dr. Franklin Clark Fry of New York, chairman of the Council's Central Committee; Dr. Ernest A. Payne of London, vice chairman; and Dr. W. A. Visser 't Hooft of Geneva, Switzerland, WCC general secretary.

The World Council officials said that Christians throughout the world were "profoundly shocked and sorrow-stricken" at the "tragic reversal" suffered by the Hungarian people who had "so clearly asserted their desire for freedom and independence."

Bishop Gyory stressed "the need for obedience to civil authorities, in the spirit of St. Paul's Epistle to the Romans." He said he "regretted the lack of faith, obedience, and honesty" on the part of many of the leaders, as well as of clergymen and laymen, during the events of October, 1956.

At that time, some Reformed leaders had sought a drastic reorganization of the Church by weeding out officials who had been noted for their strong support of the Communist regime.

In a sermon at Bishop Szamoskozi's con-

secration, Bishop Gyory asserted that "religious life and the possibility of continuing to do service with, and in, Christ is the central fact in our country."

Bishop Szamoskozi's consecration was witnessed by a large congregation in the Calvin Square church. It began with the worshippers joining in singing "Veni, Sancte Spiritus" (Come, Holy Spirit), the traditional hymn to the Holy Ghost invoking Divine aid and guidance.

The new bishop succeeds Dr. Albert Bereczky, one of the country's foremost pro-government Church leaders, who resigned last year because of ill-health. Bishop Szamoskozi, 45, has been well known as editor of *Reformatusok Lapja*, a Reformed Church weekly.

In his talk at the Danubian District assembly, Bishop Gyory also spoke of the needs for a reform of the Church's administration. He expressed the desire to summon a General Synod soon, possibly during 1959, to revise "obsolete" Church laws.

It was announced meanwhile that the Reformed Church was planning to hold "suitable celebrations" this year to mark a double commemoration of John Calvin. One is the 450th anniversary of the Reformer's birth. The other is the 400th anniversary of the first publication of his "Institutes of the Christian Religion."

[RNS]

INDIA

Deacon Moses

Word has been received in the U.S. of the death of the Rev. John O. Moses, deacon in the Syrian Orthodox Church of India, diocese of Kottayam, Kerela, South India. Deacon Moses became known to the Episcopal Church mainly through his graduate studies at Seabury-Western, in 1954-1955.

SPAIN

Prayers for Liberty

Prayers for relief from "difficulties at the hands of government authorities" were offered by Protestant congregations throughout predominantly Roman Catholic Spain.

Special services coincided with a worldwide day of prayer for Protestants in Spain sponsored by the National Association of Evangelicals in the United States. In announcing the observance, the American association charged that, during 1958, Spain "renewed its suppression of Protestants." It said "local governments permitted a number of new church buildings to be erected to accommodate growing Protestant churches and then, after they were built, prohibited their use."

Prayers offered in the Spanish Reformed Church [whose episcopate is derived from the Anglican Communion] were for "normal liberties" for Christians in Spain "outside the jurisdiction of Rome." [RNS]

Warmer Awareness

RISEN INDEED. Studies in the Lord's Resurrection. By **G. D. Yarnold.** New York. Oxford University Press. Pp. 129. \$2.25.

The queen of seasons," Eastertide, is not blessed with an adequate armory of books for popular use. G. D. Yarnold's *Risen Indeed* is a welcome step toward satisfying the need.

This is not a critical study but an examination of the theological and devotional aspects of the resurrection accounts as presented in the Gospels. The conversion experience of St. Paul and the experience of the Church, the Body of Christ, are admirably connected with the Easter events. The tone of the book is that of a reverent seeking to understand, not one of peremptory dogmatizing. There is an honest desire to penetrate behind the words used to those events which no words can fully describe.

The layman will find that the author's devotion and imagination quicken interest in these moving and vital stories and also reveal something of the great treasure of insights to be discovered in them. The "doubt" of Thomas, for example, is interpreted in a most sympathetic fashion (excessively so?), and there is the most interesting suggestion that some who had difficulty in recognizing the Risen Lord did so because of their preoccupation with their own problems, their own sense of loss and aimlessness.

This is not an attempt to solve the critical and apologetic problems of the resurrection accounts, although there are some suggestions about them. Most important, however, the reader is led to a warmer awareness of Jesus as a living Person, not just a memory from the past.

DONALD J. PARSONS

WE HAVE THIS MINISTRY. By **Robert N. Rodenmayer.** Harpers. Pp. 126. \$2.50.

This book should be required reading for all interested Churchmen — not only for the clergy of the Church, but also for laymen whose positions as wardens and vestrymen make them so near to the clergy.

We Have This Ministry is a practical and plain-speaking book of counsel and direction. It comprehends in its few pages the fullness of holy orders; it deals with the pastoral, the preaching, the teaching, and the priestly offices. Men in holy orders, both young and old, will read it as a most lively and human survey of their life and work; laymen will find it a

realistic description of the professional duties and disciplines of the minister. All will recognize it as a competent study of the Church at work in a new day, and the cares and concerns of the men at work in it.

Robert N. Rodenmayer is professor of pastoral theology in the Church Divinity School of the Pacific, and many of his readers will become envious of his students. It must be a delight to be in the company of a teacher of such humanity and wit and so much common sense. The book is not in praise of ministers but of the ministry. The author recognizes that the clergy are human, all too human. They have their share of weaknesses and faults. What makes them different is what the ministry does to them and what they do with their ministry.

Prof. Rodenmayer holds in constant view the several services of the ministry, and acknowledges how difficult it is to meet all the demands. He seeks to bring unity in the ministerial life by founding it upon a serious and solid theology. Only with such a firm foundation can the minister do his work acceptably. The book is not an easy primer on how to be a successful minister; it offers no short cuts and promises no quick dividends.

Every reader will find in this book a favorite chapter, with its apt quotations, its vivid phrases, its stories and illustrations. One reader would like to point out the chapter on preaching as his favorite. All of us who go to the pulpit will be recalled by its wise and sobering words on a major task of the ministry. No young preacher should miss it, and the mature man will profit by it. The Church is in need of preaching and preachers of Prof. Rodenmayer's expectation.

JAMES DYAR MOFFETT

LORD I BELIEVE. Suggestions for turning the Creed into Prayer. By **Austin Farrer.** Second Edition Revised and Enlarged. London: Faith Press. New York: Morehouse-Gorham. Pp. 95. \$2.15.

Pray and Dogma are inseparable. They alone can explain each other. Either without the other is meaningless and dead." Thus, in simple preface, Dr. Farrer opens a new and inviting path in devotional thinking. His little book, as rare as it is brief, is a commentary on the Creed. Its pages are suggestions for turning the Creed into prayer, and as such they will lead the serious and sensitive reader into the deep places of the Christian mind.

The Creed, contends Dr. Farrer, is prayer, and it is understood only by those who consider its words and phrases upon their knees. It is not an argument, but an aspiration; it is not knowledge but vision; it cannot be understood and accepted by the head apart from the heart. The Creed opens the windows of heaven for the be-

liever, and in its light he can interpret and measure his life.

Austin Farrer is one of the great theologians of the English Church, and one of its most distinguished scholars. Those acquainted with his Bampton and Gifford Lectures will expect new and revealing insights into Christian truth. His is the unusual tact of making the uncommon things seem common, and spiritual matters very evident and real. *Lord, I Believe* is prized by many in the English Church, and it is hoped that it will win a good place with American Churchmen.

JAMES DYAR MOFFETT

BE YE THANKFUL. Thoughts for the Holy Eucharist. By **John A. Bouquet.** Longmans. Pp. 109. \$2.50.

In the Introduction to *Be Ye Thankful*, John A. Bouquet tells us that its purpose is to, "inspire and encourage the duty of Thanksgiving, especially at the Holy Eucharist." The author believes that the world has lost a great deal of its sense of joy, and that one way to recovery is through the cultivation of thankfulness.

The book is built around the plan of the Liturgy. Each section is introduced by a few explanatory paragraphs by the author, after which are given a number of brief quotations from a wide range of sources — ancient and modern, prose and verse. An index is provided of author quoted.

The book could be used for devotion reading in one's preparation for Holy Communion; also in connection with thanksgiving after the service. Certainly the cultivation of thanksgiving is a good thing, and *Be Ye Thankful* should prove a helpful means toward this end.

FRANCIS C. LIGHTBOURNE

THE PATTERN OF SCRIPTURE. By **Cecily Hastings.** Father **Vincent Rochford.** Father **Alexander Jones.** Sheed and Ward. Pp. 96. Paper, 75 cents. [Canterbury Books.]

THE BIBLE IN THE CHURCH. By **Bruder Vawter, C.M.** Sheed and Ward. Pp. 96. Paper, 75 cents. [Canterbury Books.]

These two books illustrate a growing interest on the part of Roman Catholics in the Bible. This interest appears not to be encouraged, inasmuch as the Reformation controversies are largely a thing of the past and Protestants display an abysmal ignorance of the Scriptures anyway.

From the point of view of an Anglican the three essays in *The Pattern of Scripture* are in descending order of merit. Cecily Hastings' "God's Record of God's Work" is an excellent appeal to relax, forget for the time being the "problems" of the Bible, and to read its books for what they are: "If Judges seems more

like a horror-comic than anything else, enjoy it as a horror-comic." This sprightly essay would bear reprinting as a tract for Episcopalians. Fr. Vincent Rochford's "The Plan of God" is a clear and swiftly-moving summary of the history of the people of God from the call of Abraham to the inauguration of the New Covenant; here and there, however, the specifically Roman Catholic viewpoint turns up. Fr. Alexander Jones's "The Tool of God" is an essay on Mariology not likely to be of much interest to most Anglicans.

Bruce Vawter's *The Bible in the Church* is a defense of the Roman Catholic position regarding the authority of Scripture in relation to that of the Church. As this is somewhat different from the Anglican position on the same subject, the book will have little appeal to Anglicans — except to make clear what the Roman



Catholic teaching on this matter is; and this it does in an attractive and readable manner.

It will be interesting to watch for further installments of "Canterbury Books" — a rather Anglican title, one might perhaps add, for a series that aims to present and clarify Roman Catholic teaching.

FRANCIS C. LIGHTBOURN

A SHORT HISTORY OF THE DIOCESE OF PENNSYLVANIA, 1784-1959. Prepared for the 175th anniversary of the diocese by the Rev. J. Wesley Twelves, D.D. Published by Episcopal Tract Society of Philadelphia, 202 W. Rittenhouse Sq., Philadelphia 3, Pa. No price given.

The diocese of Pennsylvania is observing its 175th anniversary in May and, in honor of the occasion, has undertaken the publication of a *Short History*, prepared by the Rev. J. Wesley Twelves.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$2,325.00
Receipts Nos. 1695-1696, March 4-9 506.50
\$2,831.50

The *Short History* is "concerned almost entirely with the area that comprises the diocese today." It traces the diocesan course of events under the various bishops, from Bishop William White to Bishop Hart, the present bishop of the diocese. A list of the Churches in the diocese "in the order of their founding" rounds out the material thus presented.

The pictures of the several bishops add a touch of human interest. F.C.L.

Books Received

KNOW YOUR FAITH. By Nels F. S. Ferré. Harpers, Pp. 125. \$2.50.

WHAT IS LIFE? By René Biot, M.D. Translated from the French by Eric Earnshaw Smith. Hawthorn Books. Pp. 96. \$2.95. [Twentieth Century Encyclopedia of Catholicism, Volume 32.]

THE PAPACY. By Vladimir d' Ormesson. Translated from the French by Michael Derrick. Pp. 142. \$2.95. [Twentieth Century Encyclopedia of Catholicism, Volume 81.]

MAKING THE MOST OF TIME. By Christopher T. Garriott. Bethany Press. Pp. 160. \$3.

THE PERPETUAL MIRACLE. Studies in the Teaching of Jesus. By Frank Halliday Ferris. Bobbs-Merrill. Pp. 191. \$3.

RELIGIONS OF THE ANCIENT EAST. By Étienne Drioton, Georges Contenau and Jacques Duchesne-Guillemin. Translated from the French by M. B. Loraine. Hawthorn Books. Pp. 164. \$2.95. [Twentieth Century Encyclopedia of Catholicism, Volume 141.]

BASIC CHRISTIANITY. By John R. W. Stott. Eerdmans. Pp. 144. Paper, \$1.25. [Eerdmans' Pocket Editions.]

ADVENTURES IN PARENTHOOD. By W. Taliaferro Thompson. John Knox Press. Pp. 155. \$2.50.

THE CLASSIC CHRISTIAN FAITH. Chapel Meditations Based on Luther's Small Catechism. By Edgar M. Carlson. Augustana Press. Pp. 171. \$2.75.

GOD IN THE ETERNAL PRESENT. By Carl G. Howie. John Knox Press. Pp. 128. \$2.25.

SOLDIERS OF THE WORD. The Story of the American Bible Society. By John M. Gibson. Philosophical Library. Pp. 304. \$3.75.

ALLEGORY AND EVENT. A Study of the Sources and Significance of Origen's Interpretation of Scripture. By R. P. C. Hanson. John Knox Press. Pp. 400. \$6.

A HISTORY OF THE S.P.C.K. By W. K. Lowther Clarke. With an Epilogue by F. N. Davey. London: S.P.C.K. Pp. ix, 244. 21/- (or about 25 cents to the /- if ordering through an American dealer).

THE AMERICAN HIGH SCHOOL TODAY. A First Report to Interested Citizens by James B. Conant. McGraw-Hill. Pp. xiii, 140. Paper, \$1.

PASTORAL PRAYERS THROUGH THE YEAR. An Anthology by Contemporary Leaders and Teachers of American Protestantism. Compiled and Edited with an Introduction by Robert L. Eddy. Scribners. Pp. 191. \$3.50.

STEWARSHIP IN THE NEW TESTAMENT CHURCH. A Study in the Teachings of Saint Paul Concerning Christian Stewardship. By Holmes Rolston. John Knox Press. Pp. 160. Paper, \$1.50.

MODERN REVIVALISM. Charles Grandison Finney to Billy Graham. By William G. McLoughlin, Jr. Ronald Press. Pp. vii, 551. \$6.50.

THE POLITICAL THOUGHT OF JOHN HENRY NEWMAN. By Terence Kenny. Longmans. Pp. x, 208. \$5.

PETER MARSHALL'S "THE FIRST EASTER." Edited and with an Introduction by Catherine Marshall with illustrations by William Hofmann. McGraw-Hill. Pp. xi, 137. \$3.50.

Useful Retirement

Continued from page 13

dens. Each rector should have such a group of skilled "rector's men" available to him at a moment's notice. For persons who cannot pay professional fees, the retired professional can direct them to the agencies who will aid such people.

During the writing of this piece, a friend working in the government called to invite me to a luncheon in a downtown church. The lunches are for business men and government men. Held once a week, they are addressed by clergy and laymen with the purpose of enlightening Christians earning their living. A retired person could not only organize things of this nature, but do the arranging, telephoning, money collecting and publicity needed. About ideas for useful work by retired persons, "I've got a million of 'em," as Jimmy Durante would say.

Baby sitters are a nowadays necessity. But what of the working couples who leave their children to maids? Suppose retired persons took on a responsibility for one or two children each — pre-school, grammar school, or even high school children. The responsibility would be to have the children in for lunch, to take care of them after school. Where there are couples with children, not making ends meet, a working wife might be a necessity, but the cost of a maid prohibits the whole enterprise. Retired persons could fill a real need here, first, exploring the problem with the rector, second, acting as daily foster parents. Working mothers are not good, but being forced to hire maids to take care of the children is worse. Retired persons have a real opportunity here.

Does it take much imagination to visualize what contribution in a parish a retired music teacher or artist could make? They could be invaluable in developing Sunday school music and techniques for visual teaching, for improving choirs, for painting murals on bare walls, for any number of useful pursuits benefiting the church and enriching its activities.

Is there a church that could not use a permanent carpenter or electrician — not to do the professional out of major jobs, but to carry on minor repairs, to do work the church cannot afford to pay for, to help produce items for the annual bazaar. A skilled carpenter or electrician, working regularly every day, could build toys, furniture, gadgets, lamps, etc., to sell at the bazaar. In one church, all the holders on the back of the pews for hymnals and Prayer Books were made by a retired Navy captain. Is there any church that doesn't need painting more often than it can afford it?

The Every Member Canvass and building fund drive desperately need retired persons who can give full time to the many details. It has always seemed a waste to this writer that after a church makes an effort to visit every member of

the parish once a year to collect money, it then pays no attention to him until the next year. Why should not such visits be followed up quarterly — by personal visits, or by friendly letters on the subjects discussed at the time of calling.

How many churches have a library of religious books? With time and interest, retired persons could develop a library from books that parishioners would contribute. A well-run library and book store in one church takes the full time of a couple of people.

A sad fact is that parish churches are insular. What they know about diocesan matters is almost nil. Retired persons could develop liaison with the cathedral and diocese and make a contribution to diocesan educational, hospital, and other endeavors, and be the means for informing parishes and obtaining additional manpower from parishes.

The ecumenical movement is something else that can only be mentioned, but which deserves study and attention on behalf of each parish.

Another idea for a limited number of men is the office of perpetual deacon. In the city of Washington many men would retire as soon as they were eligible if their parishes asked them to serve as perpetual deacons. For churches that cannot afford an assistant minister, is this not an avenue to explore? For active churches that need three or four assistant ministers and can afford only one, possibilities are present for persuading capable laymen to retire early and to serve the church on a full time basis as perpetual deacon.

Another cherished idea of the writer is that each cathedral and diocese be a center of learning for the parish. To explore the possibilities in making the cathedral a place where laymen could learn, retreat, work, worship, pray, enjoy the arts, would take a separate article. It is something for retired persons to develop and carry on.

Space would prohibit a full development of additional possibilities for useful service by retired persons. By conferring with imaginative people, marshaling the assets of a parish mentally and physically, the use that can be made of retired persons, for benefiting all the members of a parish and for widening the scope of diocesan and cathedral efforts, can be expanded far beyond what can be done in this short space. Effort and imagination and will at the diocesan and parish level should result in so many interesting jobs for retired persons that they will be busier and happier than ever before in their lives.

All this shows that a little thought will open dozens of opportunities. After writing this, the thought comes that nothing had been said about working on missionary projects! Just serving as liaison between the parish and 281 Fourth Avenue, missionary headquarters, would be of value to the parish!

sorts and conditions

EASTER is becoming a day of argument for the Episcopal Church. The response to the joyful cry of "Christ is risen," used to be, "He is risen indeed." Nowadays, it seems that the liturgical response is, "What do you mean, risen?"

THIS controversial quality of Easter need not distress us very much. The first Easter was controversial, and to those who took part in the argument, it was a controversy *within* the Church. That is, it was an argument among members of the Jewish Church. Some Jews said that they did not believe that Jesus had risen or that God had made Him the Messiah. Other Jews said that He had risen and God had made Him the Messiah.

THE FINAL upshot of the argument was that those who did believe in the Resurrection were thrown out of the synagogues and went preaching the good news of the New Covenant to Gentiles.

SO, every Easter confronts us with a story that has two sides and demands that we make up our minds which side we believe. In medieval days, when Christian orthodoxy was unchallenged, the Church's annual rejoicing over the Resurrection was unmarred by arguments. But it was at about this time that the emphasis of Christian piety changed from Easter and Pentecost to Christmas and Good Friday. Unless Easter has an element of shock, of incredibility, it lacks some of the zing that it had in the early days of the Church.

IN OUR DAY, as in those early days, a great deal of attention has been focused on the humanity of Jesus. While the Church has always insisted that He was completely human as well as completely divine, the tendency of piety for much of Christian history was to concentrate so much on the divinity that his humanity seemed a sort of formal identification, a technical detail.

THE GREAT theologians of the ancient Church, however, were careful to maintain the completeness of Christ's humanity as well as of his divinity. He had a human mind, subject to the limitations of human minds; a human will, sinless because of its obedience to the divine will, but subject to the temptations of disobedience like everybody else's. Everything that pertains to human nature pertained to Jesus' human nature.

SO, modern theologians who insist on the reality and the real limitations of Jesus' human nature are reminding us of a truth of which the primitive Church was thoroughly aware.

THE ONLY thing that was different about Christ's human nature was that it was sinless. This is a big difference, but it did not make Him non-human. The sinner is the one who is non-human, in the sense that he has a characteristic that does not properly belong to mankind.

AND IT WAS a man who was raised from the dead, whose tomb was found empty on Easter morning, whose body possessed the strange duality of material and immaterial that is described in the Gospels. This fact was hard to believe when it happened, and it is hard to believe now.

YET this is what the Church means when it says "And the third day He rose again." He was dead on Friday and alive on Sunday. The more incredible it is, the more pointed its testimony to God's redemptive action in history.

IS IT ENOUGH to believe that after His death Jesus continued to be alive and made the fact of His aliveness known to the apostles even though His body lay in the tomb? This certainly doesn't square with the evangelists' story of what actually happened. Nor does it furnish very convincing evidence of anything. If the apostles could be wrong about seeing the risen Christ in the flesh, they could be equally wrong about seeing Him in a vision.

MAN is a citizen of two worlds, the one of things spiritual, the other of things material. Christianity tells us that God is the Lord of both worlds. The risen Christ bears witness to the fact that the kingdoms of this world shall become the Kingdom of our Lord and Saviour. We are not just the helpless victims of historical forces, the prisoners of natural law. If Christ be not raised from the dead, the freedom of our own wills is an illusion. For if God is not able to intervene in the course of history, neither are we.

"BUT NOW is Christ risen from the dead." In answer to the question, "What do you mean, risen?" the Church replies that the body of the dead Jesus was raised to earthly life again by the power of God. This statement about something that happened in this world falls precisely within the frame of reference of Christ's saying to Nicodemus: "If we have told you earthly things and you have not believed, how shall you believe if we tell you heavenly things?"

PETER DAY

Eggs and the Vestry

(fiction)

By Bill Andrews

Easter Even, 1959. My son was rehearsing with the children's choir early this evening, and the clear, young voices were shrilling out "alleluias."

My wife was working at altar guild tasks, transforming the bleak, Passiontide look of the sanctuary into a thing of white and brilliant beauty.

That left me and Sally, my five year old, wandering aimlessly around the Church grounds, rejoicing in one of the first balmy evenings of the year, checking up on the new grass and the crocuses, inspecting the almost-complete addition to the parish hall, and discussing life.

"I like spring, daddy," Sally declared. "So do I," I said.

"I like winter, too," she added. "But I get tired of its being always winter." She considered a moment, then said, "Daddy what makes it stop being winter and start being spring?"

I considered delivering a lecture on elementary astronomy and decided against it. Before I decided how to handle the question, Sally said, "I guess it's God, isn't it? Maybe He gets tired of having it winter, and decides to make it spring."

I tried to work out my answer to that one, groping through some memories of the half-understood lessons in theology which have been part of our lay-readers' instruction, bearing in mind also one of the first injunctions our rector gave me when I started teaching Sunday school: "Never teach children anything which you

will later have to unteach."

Before I worked out this problem, Sally continued her musing. "I suppose maybe it's always winter somewhere. Maybe God just knows we get awfully tired of one season and changes it for us."

"That's nearer right," I said. "I don't suppose God really gets tired of anything."

"He must get tired of people being mean to each other," she said. "And what about Lent and Easter?"

"What do you mean?" I asked.

"He gets tired of our being bad, and He has Lent so we'll be better. When we have Lent awhile, He lets it be spring for us, and Easter is spring. Like crocuses coming up and Jesus rising from the dead and maybe me being a better girl."

She then discovered a robin's nest in a tree and went to study it, while I re-



flected on her provocative comments. And I began to think about the vestry of the parish. For a long time, it seemed that all we did was wrangle about money and building schemes and why the furnace didn't work right. And then, suddenly, we began to see our job as a bigger one, and we wrestled long and hard over committees to call on people and plans to take over jobs to free the rector for spiritual leadership. Some of us began studying to be lay readers. We started a men's prayer group.

Maybe, in a sense, this was Lent for the vestry — a time of rethinking, reorganizing our lives.

And now, as Easter and spring bring the idea of the Resurrection to our minds, I can see the groping in the past was leading us into a new kind of vestry life, a rebirth into a fuller understanding of parish, self, and God.

What would a Resurrection vestry be like?

Sally came racing back across the lawn, shouting, "Daddy, are bird eggs part of Easter, too? I mean, they look all dead and still, but they break, and a baby bird comes out, and pretty soon it flies way up in the sky."

"Yes," I said. "Bird's eggs, and crocuses, and little girls growing better and wiser, and even vestries coming alive — they all have something to do with Easter."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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PEOPLE and places

Appointments Accepted

The Rev. James C. Amo, formerly rector of the Church of the Ascension, Wakefield, R. I., will on April 1 become assistant rector of St. Stephen's Church, Providence, R. I. Address: 114 George St., Providence 6.

The Rev. Henry C. Beck, formerly vicar of St. George's Church, York Harbor, Maine, and managing editor of the monthly magazine of the diocese of Maine, is now editor of the *American Church News* (formerly *ACU News*). Residence: 28 Titus Ave., Lawrenceville, N. J.

The Rev. W. Keith Chidester, formerly rector of St. Francis' Church, Stamford, Conn., is now assistant at St. Luke's Church, Darien, Conn. Address: 1882 Post Rd., Noroton, Conn.

The Rev. John Denham, formerly in charge of the Church of the Messiah, Mayodan, N. C., is now associate rector of St. John's Parish, Hagerstown, Md. Address: 101 S. Prospect St.

The Rev. H. Arthur Doersam, formerly assistant at Christ Church, Christiana Hundred, Del., is now rector of the Church of the Epiphany, Glenburn, Pa. Address: Glenburn, R. D., Clarks Summit, Pa.

The Rev. Paul J. Griffith, formerly curate at St. Paul's Church, Kansas City, Kan., is now assistant at St. James' Church, Wichita, Kan. Address: 359 N. Clifton, Wichita 8.

The Rev. E. Thomas Higgins, formerly vicar of St. Mary's Mission, Stone Harbor, N. J., is now rector of St. Andrew's Church, Bridgeton, N. J. Address: 35 East Ave.

The Rev. Thomas F. Hudson, formerly assistant at St. Andrew's Church, Dayton, Ohio, will on April 6 become rector of St. John's Church, Winnsboro, S. C., and St. Stephen's, Ridgeway.

The Rev. John C. Kolb, formerly curate at St. Paul's Church, Chestnut Hill, Pa., is now in charge of Epiphany Mission, Royersford, Pa.

The Rev. Dr. G. Douglas Krumbhaar, formerly assistant at St. Paul's Cathedral, Boston, is now canon pastor.

The Rev. Eugene F. Lefebvre, formerly rector of St. John's Church, Dayton, Ky., is now vicar of St. Mary's Church, Williamsport, Pa. Address: 908 Almond St.

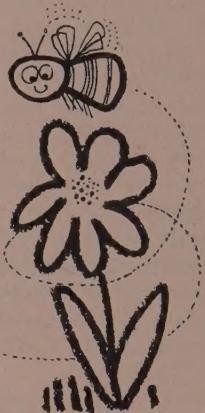
The Rev. John H. Payne, Jr., formerly rector of St. Paul's Church, Artesia, N. M., is now rector of St. Andrew's Church, Seguin, Texas. Address: 312 S. Crockett.

The Rev. Lewis A. Payne, formerly curate at Trinity Church, Rock Island, Ill., is now rector of St. Peter's Church, Canton, Ill., and vicar of St. James' Church, Lewistown, Ill. Address: 149 E. Myrtle, Canton.

The Rev. Robert A. Pearson, formerly vicar of St. Paul's Church, Wheeling, W. Va., is now vicar of Christ Church, Berwick, Pa., and St. Gabriel Coles Creek. Address: Box 182, Berwick.

The Rev. Albert F. Peters, formerly curate of Grace Church, White Plains, N. Y., is now assistant at St. Edward's Church, Joliet, Ill., and vicar of St. Gabriel's Church, Plainfield. Address: 2 N. Midland Ave., Joliet.

The Rev. Julius A. Pratt, formerly rector of Otey Memorial Parish, Sewanee, Tenn., is now assistant at the Church of the Advent, Nashville.



Tenn., and its parochial chapel. Address: 127 Seventeenth Ave. S., Nashville 12.

The Rev. Keith L. Riggs, formerly vicar of St. Paul's Mission, Olney, Texas, is now vicar of St. Mark's Mission, Mount Pleasant, Texas. Address: 1323 Merritt.

The Rev. James F. Root, formerly non-parochial is now curate at All Saints' Church, Johnson City, N. Y. Address as before: 167 Main St., Binghamton, N. Y.

The Rev. S. H. Lewin Shaw, formerly rector of St. John's Church, Cornwall, N. Y., has for several months been vicar of St. John's Church, Iron River, Mich.

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The Rev. Stanley A. Watson, formerly vicar of churches at Sandpoint and Bonners Ferry, Idaho, and at Newport, Wash., is now rector of Emmanuel Church, Kellogg, Idaho. Address: 518 Second St.

Ordinations

Priests

East Carolina — By Bishop Wright: On February 28, the Rev. Don R. Edwards, who is in charge of St. Christopher's Church, Havelock, N. C.

North Carolina — By Bishop Baker, Coadjutor: On February 21, the Rev. William F. School, Jr., who is in charge of Calvary Chapel, Burlington, N. C., and St. Andrew's Chapel, Haw River.

Seminaries

The Rev. C. J. de Catanzaro, Ph.D., professor of Old Testament at Trinity College, Toronto, will move to Evanston, Ill., in September to become Lydia Hibbard professor of Old Testament at Seabury-Western Theological Seminary.

The Rev. Paul Elmen, Ph.D., who has been an instructor on the Seabury-Western faculty, has been made assistant professor of moral theology and Christian ethics. He will succeed the Rev. Dr. Henry H. Hassinger, professor in that subject, who will retire at the end of the academic year.

The Rev. Reginald H. Fuller will continue as professor of New Testament language and literature. He has decided not to accept the call to the Episcopal Theological Seminary of the Southwest, as was announced previously.

Births

The Rev. J. A. Bates and Mrs. Bates, of St. Paul's Church, Lamar, Colo., announced the birth of a son, Gregory Richard, on March 12. The Bateses have two other sons and two daughters.

The Rev. Charles M. Vogt and Mrs. Vogt, of St. Peter's Church, Ashtabula, Ohio, announced the birth of a son, Chad Kenyon, on February 25.

Changes of Address

The Rev. Claude F. Du Teil, who is serving St. Christopher's Church, Kailua, Oahu, Hawaii, has had a change in box number from 1128 to 456, Kailua, Oahu.

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HYMNAL, 1892 and 1916 Edition. Several copies, good condition. Write Vicar, St. Mark's Church, Tonopah, Nevada.

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SUPPLY PRIEST — Hudson River area, sixty miles from New York. Rectory, stipend. Month of August. Reply Box K-249, The Living Church, Milwaukee 2, Wis.

The Rev. Edmund H. Oxley, rector emeritus of St. Andrew's Church, Cincinnati, formerly addressed in Cincinnati on Fairfax Ave., may now be addressed at 1908 Clarion Ave., Cincinnati 7.

The Rev. David C. Patrick, of St. Philip's Church, Joplin, Mo., formerly addressed on N. Sixteenth St., may now be addressed at 1706 Miller Ave., Joplin.

The Rev. William T. Thomas, of St. John's Church, Murray, Ky., formerly addressed on N. Sixteenth St., may now be addressed at 1706 Miller Ave., Murray.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

James S. Goode, vestryman and secretary of the Church of the Incarnation, Highlands, N. C., died March 7 in Asheville, N. C., after a short illness at the age of 52.

Mr. Goode, a native of Morganton, N. C., was the publisher of the *Highlander*, a weekly newspaper. He was active in civic affairs, and served as treasurer of the chamber of commerce and as a member of the Highlands' planning committee.

George Loring Hubbell, an organizer of the vestry committee of the Cathedral of the Incarnation, Garden City, L. I., N. Y., and a member of the cathedral chapter for some 30 years, died at his home in Garden City, March 13, at the age of 93.

Mr. Hubbell was graduated from Williams College in 1888. He was chairman of the board of the Long Island Trust Company, and a member of the Garden City real estate firm of Hubbell, Klapper, and Hubbell. He was also a founder of the Garden City Bank and Trust Company, now the Long Island Trust Company, and the president of the board of managers of the Nassau County Sanitarium, Farmingdale, N. Y.

Surviving Mr. Hubbell are three sons, John, George Loring Jr., and Sherwood; two daughters, Mrs. Margaret Hubbell Lord, and Mrs. Waldron A. Stone; 21 grandchildren, and 39 great-grandchildren.

POSITIONS WANTED

EXPERIENCED TEACHER AND ORGANIST (woman) wishes position on music faculty of School or College, or Church organ position. Communicant, music degree. Experience in United States and England. Highest references. Available September. Reply: Vanita Smith, St. Mary's School, Wantage, Berks, England.

CHOIRMASTER-ORGANIST seeks full-time position. Available summer 1959; especially wishes position to expand musical activities. Master's degree; preference liturgically advanced parish. Reply Box P-232, The Living Church, Milwaukee 2, Wis.

EPISCOPALIANS, expert cooks available for Summer Camp. Reply Box S-247, The Living Church, Milwaukee 2, Wis.

YOUNG, MARRIED veteran receiving Master's degree in English this August would like to teach English or French in Church school or junior college. Reply Box M-241, The Living Church, Milwaukee 2, Wis.

RECTOR of large parish willing to supply on Sunday in California parish near beach in exchange for use of rectory one month — June, July or August. Should make plans in April for sake of staff. Reply Box H-244, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, Churchman, English training and diplomas, long experience all types choirs, including boys, desires position requiring high musical standards. Salary requested adequate to support self and wife if supplemented by limited amount of private teaching. Reply Box A-239, The Living Church, Milwaukee 2, Wis.

NEW YORK ORGANIST, seeking new post in urban or suburban parish. M.A. plus post graduate studies in sacred music and music education. Versatile musician. For further information Reply Box S-246, The Living Church, Milwaukee 2, Wis.

Roger L. Kingsland, an Easton deputy to General Convention in 1955 and 1958, died March 7 in Wilmington, Del., a few weeks after the death of his wife, Harriet [L.C., February 15].

Mr. Kingsland, a retired electrical engineer, was born in 1882. He was a graduate of Cornell University, and had been an active member of Christ Church, Easton, where he was senior warden emeritus. His wife held an appointive office in the Christian Social Relations Department of National Council, and was the presiding officer of the 1949 Triennial of the Woman's Auxiliary.

Seven children survive Mr. Kingsland, as well as 24 grandchildren.

James F. Plankey, father of the Rev. Dr. James G. Plankey, rector of the Church of Our Saviour, Elmhurst, Ill., died March 13 in Chicago, at the age of 80.

Mr. Plankey was a member of the Church Home for the Aged, Chicago.

Besides his son, he is survived by his wife, the former Grace Grennon, a grandson, Gary, who is a student at Seabury-Western Theological Seminary, and three sisters.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

March

29. Open
30. Clogher, Ireland
31. Colombo, Ceylon

April

1. Colorado, U.S.A.
2. Connecticut, U.S.A.
3. Connor, Ireland
4. Cork, Cloyne & Ross, Ireland

DIED

TURNER — Elizabeth Skinner, wife of the Rev. John C. Turner, rector of the Church of the Advent, Birmingham, Alabama, who died there on December 13, 1958, will have permanent interment in the family lot at West Evergreen Cemetery in Jacksonville, Florida. Bishop Henry W. Hobson will have the committal on April 1, 1959. Surviving are her husband and four daughters.

CLASSIFIED ADVERTISING RATES

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. John B. Midworth
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9 15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
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Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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Rev. George R. Taylor, Asst's; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

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ATLANTA, GA.

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Fri 10:30; Other days 7:30; C Sat 5

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CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

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Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL 415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street

Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.

Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION 115 East 74th Street

Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

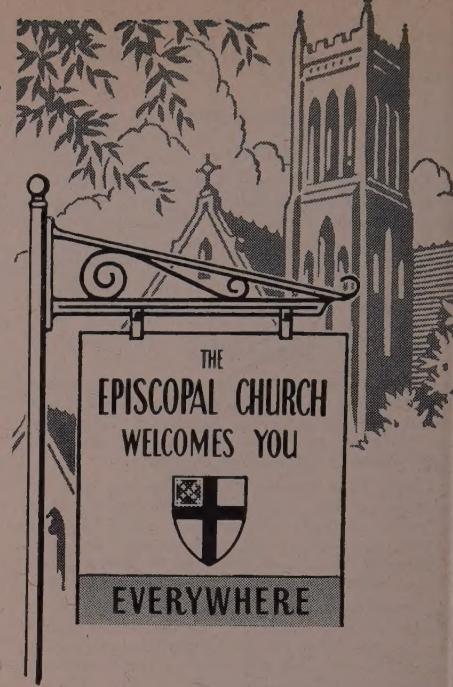
TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &
MP 9, EP 5:30; Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8-9,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5:30

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wend, p-i
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uye,
B.D., c

Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Six
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5-6
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 11

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; M
daily 7 ex Tues & Thurs 10; Sol Ev & Sta
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Ved.
Rt. Rev. A. H. Blankenship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Anti-
Communion; appt, appointment; B, Benedictio
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; E,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Day;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; r, rector; r-em, rector-emeritus; S, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.